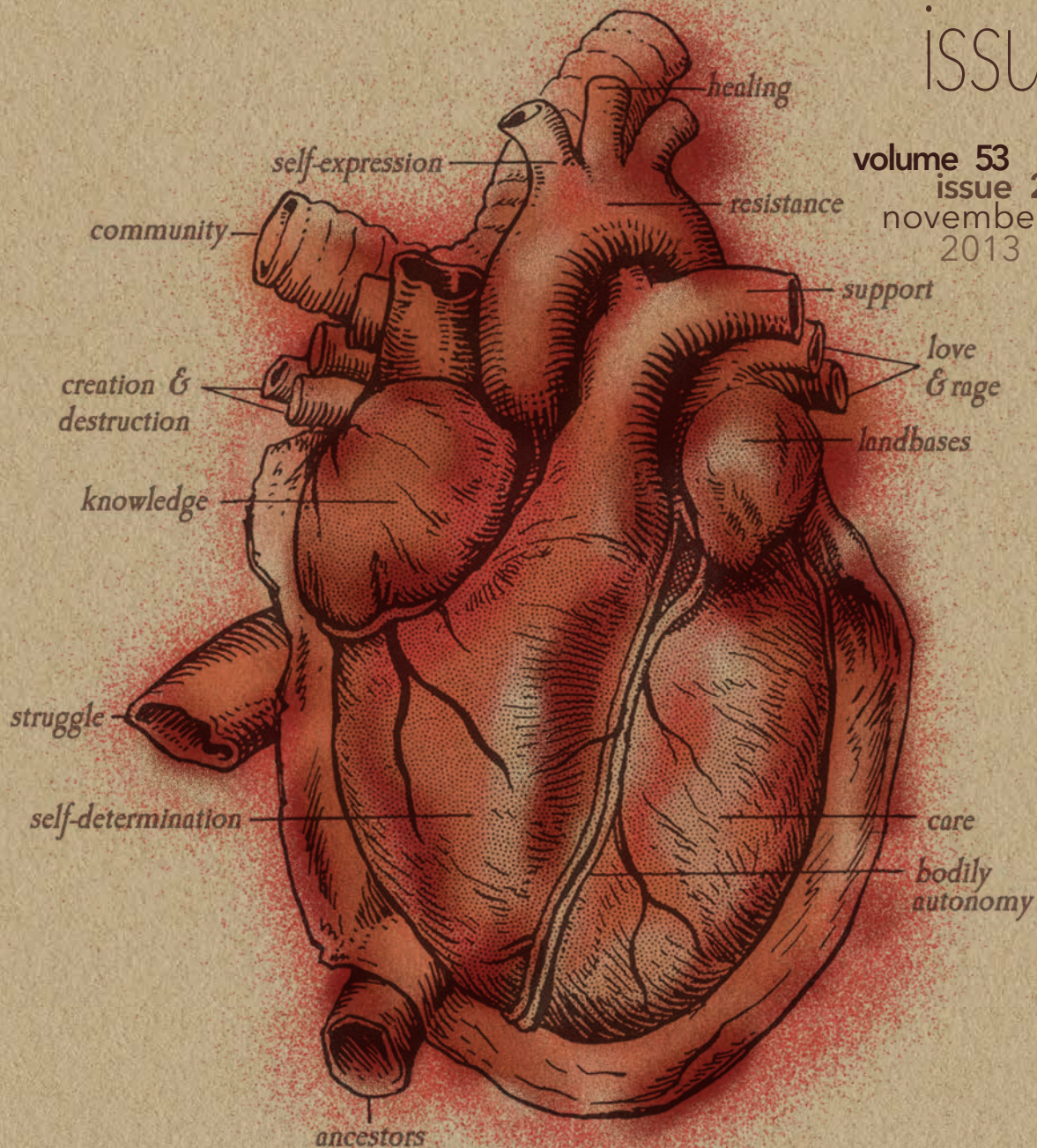


the peak

health/care
issue

volume 53
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The opinions and views expressed
within these pages do not necessar-
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the peak collective.

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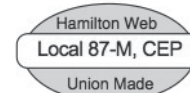


table of contents

INTRODUCTIONS

- Letters to the Editor** 2 *Various*
- Introducing... Health/Care** 4 *The Peak Collective*

HEALTH/CARE

- The Community Acupuncture Movement:** Care for the Community 6 *Lisa Baird*
- When I Think about Healthcare I Touch Myself** 10 *Anonymous*

NEWS FROM THE FRONT LINES

- Immigration Detainees Launch Historic Strike** 12 *Peggy Karamazov & Bryan Hill*
- Update:** Line 9 Resistance 15 *Zed & Peggy Karamazov*
- News Briefs** 16 *Bryan Hill & Peggy Karamazov*
- "It is a Great Day to be Indigenous":** Elsipogtog Resistance Continues 18 *The Peak Collective*

ARTS & CULTURE

- U are enough:** 22 *Natalie Boustead*
What you, me, Miranda July, and Everyone else needs to hear/believe

ANALYSIS

- How Much Anarchy in Healthy?** 24 *phaerl.*
- fuck paying for shit:** or, how i stopped shopping and learned to go around back 26 *byron.*

REVIEWS

- Bædan:** Journal of Queer Nihilism 30 *Bryan Hill*
- Ring of Fire #3** 31 *e.war*
- Let Thy Food Be Thy Medicine** 31 *e.war*
- Witches, Midwives and Nurses:** A History of Women Healers 32 *Allison Parker*

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Letters to

Letter From An Editor

by Peggy Karamazov


DEAR PEAK COLLECTIVE AND READERS, I want to talk about the way this magazine covers the news — the ways our collective presents current events, the details we omit, and our responsibility to do better. It's true that we are five busy people who are struggling to get into the rhythm of writing about events that are often unfolding as we report on them. However, it's my opinion that we are falling short in ways that go beyond logistical constraints.

Both the content and the layout of the magazine can send implicit messages, not just about what events are important, but also why they are important. One example is an article we printed in the last issue (Anarchism), about a rally in honour of Sammy Yatim, an eighteen-year-old Syrian immigrant who was murdered by police in Toronto. In the same week that

the United States contemplated using drones to attack Syria (an event which our News Briefs section neglected to cover), we allotted several pages to an article that used a young immigrant's death to call for people, presumably the same insurrectionary anarchists that find this analysis relevant, to "burn cars, loot and destroy the city." No mention was made of the role of Western imperialism or the profiling of men of colour played in Sammy's death. Similarly, we've covered acts of Indigenous resistance that involve fire or standoffs with police, with no mention of the intergenerational, often women-led cultures of resistance that make those actions possible.

From a generous standpoint, all this adds up to some serious oversight on our part. From a more critical one, it adds up to an editorial stance that privileges militant

or physically confrontational direct action as newsworthy, interesting or important. Either way, it's cause for reflection.

These editorial decisions (or lack of them) create gaping holes in the stories we are telling, and that is not okay. As The Peak grows its networks and reaches more readers we find ourselves wielding the power to influence, to our own small extent, the ways that ideas and narratives are presented in radical media. What we don't say can be as powerful in its omission as what we say and how we say it. We need to get our shit together in a hurry and take more responsibility for our content — a task that requires more care, consideration and conversation than we often give it. How do we report the news from a place of integrity? How do we tell stories that are true to the people who live them? 

The Peak: Reading & Discussion Group

THE PEAK IS LAUNCHING A NEW READING AND DISCUSSION GROUP, AS AN opportunity to come together with other peak contributors and readers; to discuss some of the ideas that influence the magazine.

This month we will be reading "Work, Community, Politics, War" by *prole.info* which is a 28-page illustrated introduction to class politics and capitalism. Threading together observations about the inherently political nature of mundane daily life with a critic of class divisions in society, "WCPW" is a must read.

You can pick up a physical copy on the magazine rack beside our office on the second floor of the University Centre – University of Guelph or you can also read it online at the link below.

Where: Peak Office (UC Room 258)

When: Wednesday November 27th, 2013 @ 7:00PM

www.prole.info/wcpw/

**WORK
COMMUNITY
POLITICS
WAR**



the Editor

January Biotechnology Issue Call-Out

BIOTECHNOLOGY

For our next issue of The Peak, we are hoping to explore the vast industry of Biotechnology. Biotechnology can broadly be defined as procedures that modify living organisms for human purposes. Guelph is a biotech and agri-food hub and because of this we would like to take a critical look at this industry, and ask, is it a good idea?

SUGGESTED TOPICS INCLUDE:

- Biotechnology, domination, manipulation and control of life systems
- The slippery slope of biotechnology
- Biotechnology and our lives, what kind of world do we want to live in?
- Exploring the implications of biotechnology in food production, on diversity of agriculture and food sovereignty
- Debunking the myths of GMO's
- The Better Planet Project
- Corporate funding and Private Sector investment in Guelph's Innovation sector
- Transgenic spider goat's
- GM Salmon
- The GMO Labeling debate
- Monsanto and Terminator Technology- Genetic Use Restriction Technology (GURTs)
- Synthetic organisms "extreme genetic engineering"

FEATURED CONTENT

We will consider all submissions, but keep them below 3000 words. Include a Title, Subtitle & author's name (your own or a pseudonym) in all submissions. Send them to peakcontent@gmail.com

NEWS FROM THE FRONT LINES

We want your current event stories, from coverage of current grassroots resistance movements to report backs from demos and other events. Short news briefs are welcome. 1000 words or less is ideal.

THEORY AND ANALYSIS

Theory is a broad category that encompasses discourse, philosophy and rants. From ramblings of french anarchist theory to critiques of community accountability processes, to opinion pieces and analysis of current and past struggles. Got something to say about Guelph's Program Prioritization Process? Send us your thoughts, ideas or just stuff you've been mulling over. 3000 words or less is ideal.

REVIEWS

Read a zine you absolutely hated or a book that blew your mind? Have a sex toy that you just cant put down? Write us a review! Reviews can be short and sweet or or in-depth. We are looking for consistent reviews, contact peak.web.coordinator@gmail.com and will get you a copy of the books you're looking to review. 700 words or less is ideal.

SUBMISSION GUIDELINES

The deadline for submissions for the January issue is *Friday, Decetmber 13th 2013*. Submissions should be sent to peakcontent@gmail.com in .doc .odt or .rtf formats, please. Do you have an idea for an article, but need help making it happen? We're happy to give you a hand. Give us a shout at peakcontent@gmail.com

VOLUNTEER OPPORTUNITIES

There are many opportunities to participate in The Peak. We welcome original illustrations and photography, and we always need proofreaders and copy editors as well as help with event coordination and distribution of the magazine Email volunteer.peak@gmail.com Δ

Introducing...

HEALTH/CARE

HEALTH AND THE CORRESPONDING NOTION OF CARE can be practices that nurture empowerment and autonomy in our lives. For many of us (especially if we are disabled, diagnosed with mental illnesses, queer, of colour, undocumented, or do physical labour every day), our bodies are so often the site of our political struggle. Capitalism, patriarchy, racism — and so many more — create repetitive stress injuries that take their toll on our relationships, our emotional health, and our ability to fight back. Our individual health and wellbeing are wrapped up in that of our lovers, families, and networks; when we take them back, we create fierce, resilient connections with ourselves and our communities.

In this issue of *The Peak*, we hoped to touch on a few areas of health/care practices that are removed from the context of doctors, medical establishments and state control and placed into community and individual hands. We aim to also look at the ways experience of health and care in a capitalist culture are shaped by one's race, class and gender and further more how access to care is far from equal.

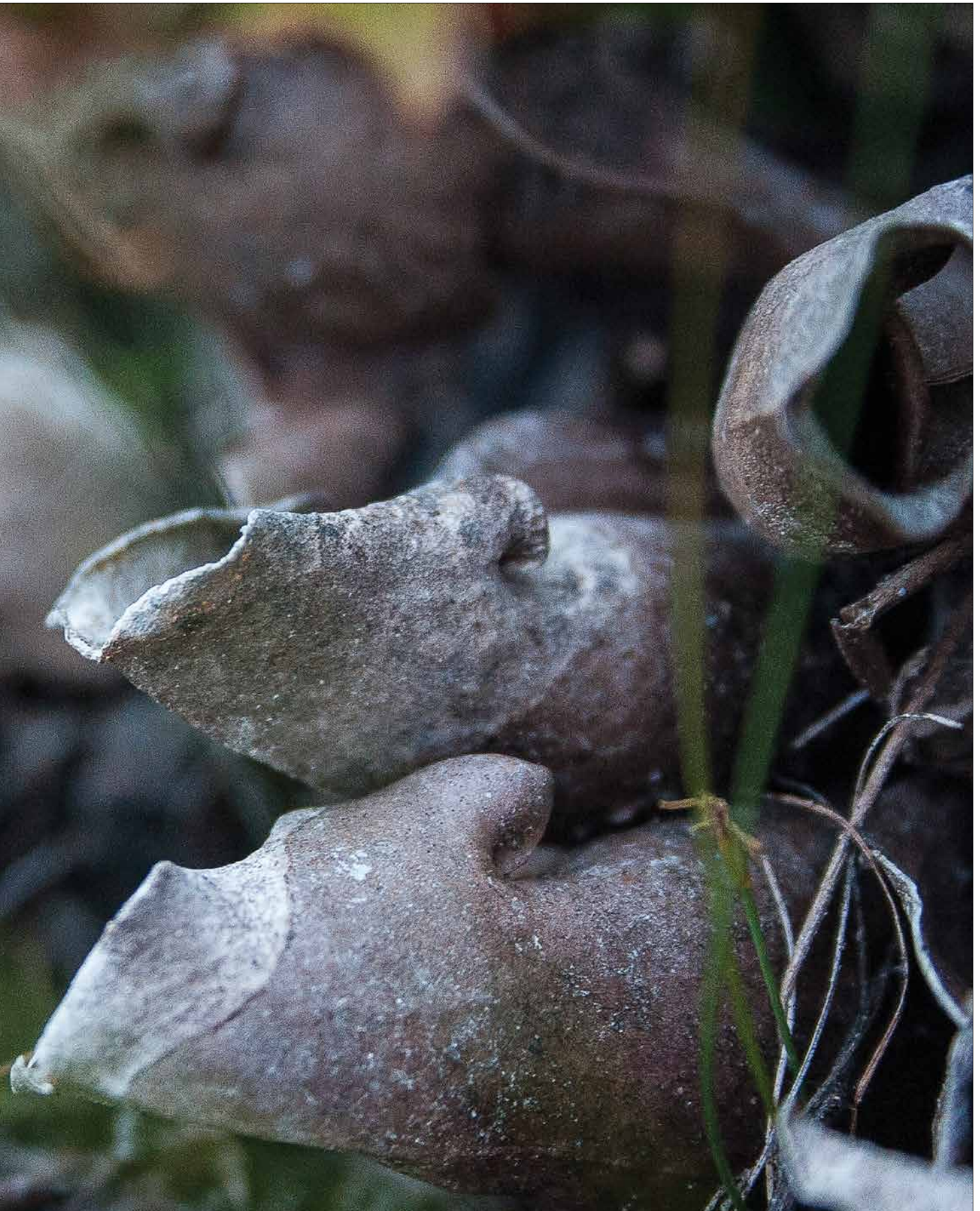
In this issue you will find an article written by Lisa Baird about The Community Acupuncture Movement: an accessible program that incorporates healing within a group setting. Lisa describes how community acupuncture has roots in social struggles and liberation movements and why it is an effective way to break down class barriers and privilege while providing long-term health benefits.

Another article, entitled “When I Think about Healthcare I Touch Myself,” speaks to the importance of intimately exploring and knowing our bodies as a means to enhance our experiences and self-confidence. Medical examinations are often uncomfortable settings, creating distance between our bodies and ourselves. “Medical touch” distinguishes between touch for pleasure and touch for diagnostics; when, as the author explains, touch can be both.

The issue also includes fall news briefs and updates from ongoing struggles including striking immigration detainees in Lindsay ON, Elsipogtog anti-fracking resistance and report backs from the National Energy Board hearings and no Line-9 rally, and more!

Stay tuned,
The Peak Collective





Because acupuncture does not have to be expensive in order to be effective ❧ **Because** military budgets balloon while health care is cut ❧ **Because** nothing breaks through the isolation of pain, illness and depression like healing in a room with other humans ❧ **Because** our favourite way to spread the word about how well acupuncture works is to make it available to people ❧ **Because** we are pleased to challenge the notion of value being attached to price ❧ **Because** there aren't enough spaces where strangers switch off cell phones and slumber side by side ❧ **Because** for thousands of years acupuncture has been practised in groups ❧ **Because** returning acupuncture to its roots makes us the happiest of humble radicals ❧ **Because** the vast majority of us love our work so much we couldn't imagine doing anything else –

**We are a part of the community
acupuncture movement.**

The Community Acupuncture Movement: Care for the Community

A local “acupunk” explains the rise of the community acupuncture movement in the context of a social and political struggle for accessible care. by Lisa Baird

ACUPUNCTURE IS ONE OF THE OLDEST, SIMPLEST, AND safest forms of health care in the world. Acupuncture treatment involves the insertion of very tiny, sterile, single-use disposable filiform (thin like thread) needles into specific points on the body. Though no one knows exactly how it works, it seems to stimulate the body’s self-healing and self-regulating mechanisms. It is effective in treating a myriad of physical and mental illnesses and every conceivable type of pain. Aside from deep relaxation and mood elevation, it is generally understood that acupuncture has no side effects.

Traditionally, acupuncture has been practised in group settings, with people receiving as much treatment as needed. In China, acupuncture and herbal medicine are established components of the health care system, with entire hospitals dedicated to using these modalities, sometimes as primary forms of health care. Paul Messersmith-Gavin recalls observing how acupuncture is practised in a major Chinese hospital:

“The Chinese acupuncture clinics I saw were like a New York subway, with dozens of people in a room, sitting in wicker chairs, getting their needles...Acupuncturists busily move about the room, taking pulses, looking at tongues, making diagnoses, developing treatment plans, and inserting needles ...It is no big deal. It is medicine. It is healthcare. It is getting better.”

– Paul Messersmith-Gavin, “Class and Health: Community Acupuncture,” *Perspectives on Anarchist Theory*, 13, no. 2, 2012, p.40).

China has socialized medicine, so a group acupuncture treatment costs the equivalent of two to three dollars. In North America today, acupuncture schools train students to treat one patient per hour, with acupuncturists here charging anywhere from fifty to one hundred dollars per session, such that treatment is effectively out of reach for most people. A small but growing number of community acupuncturists – affectionately referred to as “acupunks” – are working to change this.

The community acupuncture movement has roots in the social struggles of the 1960s and 1970s, specifically that of the Black Panther and Young Lords movements. (The work and struggles of the Young Lords and the Black Panthers are well beyond the scope of this article.) The Black Panthers were a revolutionary Black socialist organization fighting for employment and housing for Black people, challenging racist police brutality, and providing “survival programs” such as free food and medical care, clothing distribution, lessons in self-defense and first aid, an emergency-response ambulance program, and testing for sickle-cell disease.¹

The Young Lords were an anti-racist, anti-imperialist community organizing group striving for Puerto Rican self-determination. Their actions often centered on health care. When the municipal government refused to offer adequate testing for tuberculosis in high-risk neighbourhoods, the Young Lords hijacked a mobile Tuberculosis (TB) testing unit (politely asking for the technicians’ assistance, which was granted) and drove it themselves to where it was most needed.²

There were several delegations of Black Panthers sent to China, where they studied acupuncture. Upon the return of these delegations, free medical care to the Black community became

¹ Danny Westneat, “Reunion of Black Panthers Stirs Memories of Aggression, Activism” *The Seattle Times*, May 11, 2005, http://seattletimes.com/html/localnews/2002270461_danny11.html

² Theresa Horvath, “The Health Initiatives of the Young Lords Party,” Hofstra University, no date, p.7. http://www.hofstra.edu/pdf/community/culctr/culctr_events_healthcare0310_%20horvath_paper.pdf

3 Bernall, cited in Whitsitt Goodson, "Revolutionary Acupuncture at Lincoln Hospital" (unpublished manuscript, 2004), p. 4.

4 (Smith, cited in Goodson, p. 5)

5 Mutulu Shakur and Skills for Justice.

"Skills for Justice Interview: The Politics of Drugs with Mutulu Shakur," Mutulu Shakur, August 11, 2011, <http://mutulushakur.com/site/2011/08/skills-for-justice-interview>.

6 Family and Friends of Mutulu Shakur, "About Dr. Mutulu Shakur," Mutulu Shakur, no date, <http://mutulushakur.com/site/about>.

7 Many acupuncture students are taught in school that those who "value their health" will choose to pay market rates for acupuncture, and that the key to success as a practitioner is to simply educate the public about the benefits of "investing in their health."

an increasing focus of Black Panther activity. In 1970, the Young Lords and the Black Panther Party took over Lincoln Hospital in the Bronx in response to the denial of adequate medical care to their communities. The now-famous Lincoln Detox center was established as a direct result of that takeover. Lincoln Detox became the model for many other Acu Detox centers in public health clinics worldwide, and was one of the earliest acupuncture developments in the US.

In 1973, Dr. H. L. Wen of Hong Kong observed that electrical stimulation of auricular acupuncture points used for analgesic effect also alleviated the withdrawal symptoms of opium addiction in one of his patients. He tested this technique on other patients and it continued to be effective.³ Dr. Michael Smith, who was already involved with a methadone maintenance program for addicts at Lincoln Hospital, became aware of Dr. Wen's findings. Dr. Smith continued to refine the protocol through experimentation, ultimately settling on the five points that would become the Acu Detox protocol, without electrical stimulation, to be retained for forty to forty-five minutes by patients in a group setting. The five points in each ear ease cravings and the emotional roller coasters of addiction and withdrawal, and also provide potent treatment for post-traumatic stress disorder. The five-needle protocol treats sleep disturbances, depression, and anxiety, often achieving instant results.

For a brief period in the 1970s, members of the Young Lords and the Black Panther party worked alongside socially-conscious doctors and health care workers at the Lincoln Hospital. Dr. Smith explains that the Acu Detox protocol is non-verbal, effective regardless of verbal therapeutic intervention with patients. While studies show that treatment that includes an educational component as well as Acu Detox is most effective, Acu Detox can provide the first step to recovery, even where patients are resistant to treatment.⁴ In the context of the early days of the Lincoln Detox program, that educational component involved some degree of political consciousness-raising. David Eisen, LAc, recalls visiting the clinic for the first time in 1978:

As I entered the clinic, tapes of Malcolm X during one time period and the music of Gil Scott Heron and Eddie Palmieri at other times were playing. In the midst of the devastation and blight of the South Bronx was this oasis of calm and hope

- Eisen, cited in Goodson, p. 5

While Dr. Smith relates to education primarily in terms of clinical efficacy, Dr. Mutulu Shakur, a Black Nationalist and Doctor of Acupuncture who was director of the Lincoln Detox Centre for a time, was well aware of the political implications of drugs in the community. The Nixon administration was pushing methadone as the answer to heroin addiction at the time. Dr. Shakur commented that "if you were politically astute, you understood that any drug replacing another drug would only mean a further addiction. The only element missing would be the so-called criminal factor."⁵ Dr. Shakur went on to co-found the Black Acupuncture Advisory Association of North America (BAAANA), as well as the Harlem Acupuncture Institute, which trained over a hundred medical students in acupuncture.⁶ His escalating revolutionary tactics came to include "expropriations" (armed robbery) from banks. Dr. Shakur was arrested in 1986 and is currently incarcerated. His release is projected for 2016.

Community acupuncturists are busily rebranding acupuncture as practical and useful – as everyday medicine.

Dr. Smith and others founded the National Acupuncture Detox Association in 1985 to provide an outside mechanism through which to certify practitioners in the NADA protocol, also known as the Five-Needle Protocol, or 5NP. This has allowed Acu Detox to flourish, so that it is now used by approximately one thousand addiction treatment programs in North America and abroad. There are, however, critical questions to be asked about why the role of the Young Lords and the Black Panther Party in the history and development of NADA are virtually absent from NADA trainings.

Cuts to social spending mean that Acu Detox centers are becoming more rare in many places, but it was the Acu Detox model that inspired the community acupuncture model as it is practised today. Acupuncture is a therapy and works best with regular treatment. A course of ten treatments, given at least once or twice a week, is often necessary for lasting effects. In North America, people of average incomes generally stop after one or two treatments, not because they are apathetic about their health,⁷ but because they can't afford the expense of multiple visits. Community acupuncture clinics charge on a sliding scale, somewhere between fifteen to forty dollars per treatment. Patients decide for themselves what they can afford and everyone receives the same amount of attention and care, regardless of where they pay on the scale.

Needles are set on the distal portions of the body – that is, the head, feet, hands, and limbs. Distal point acupuncture has been used to effectively treat diseases for over five thousand years. This style of acupuncture requires patients to expose, at most, their heads, forearms, and lower legs. Treatments are scheduled every ten minutes, with those receiving care encouraged to retain their needles for at least thirty minutes (the average stay is one hour). Patients are treated in comfortable lazyboy recliners and often go to sleep.


Instead of achieving success by marketing their services to the wealthy, the low-cost, high-volume community acupuncture model provides practitioners a stable income from many small sources. Instead of marketing acupuncture as an exclusive experience available to those with money (or excellent benefits), community acupuncturists are busily rebranding acupuncture as practical and useful – as everyday medicine.


There is little to recommend the practice of treating people alone in small cubicles rather than together, and no condition shows better results when treated with acupuncture in isolation. There are valid questions to be raised, in turn, as to why almost all acupuncture students graduate from North American acupuncture schools without learning the skills necessary to practise acupuncture in its traditional group setting. Lisa Rohleder, the founder of Working Class Acupuncture in Portland, asks,

...how did the practice of acupuncture in the US come to look so incredibly different from the practice of acupuncture in China? In ways that don't make sense and, over time, are showing strong evidence of not working? Why wouldn't American practice just track Chinese practice from the very beginning – doesn't it seem like there had to be some unexamined assumptions that OF COURSE we couldn't just do something here the way they do it in China, regardless of the fact that it works better when you do it that way? ... One of the things that I notice about white privilege for myself is the way it gives me totally unearned authority, including in my own head. White privilege both

shows me a world that revolves around me, and makes my perspective synonymous with objectivity. So here's a medical practice that's happening in a social and cultural context that's largely oriented around community; white people get interested in it, and a couple of decades later, it's totally individualistic (and economically unsustainable) and nobody even wonders why. That's a profound change, and it seems to me like it couldn't be possible without a profound distortion in perspective.⁸

Community acupuncture is spreading. An international organization for the promotion of access to affordable group acupuncture treatment, the People's Organization of Community Acupuncture (POCA), recently formed out of the older Community Acupuncture Network. POCA is a multi-stakeholder co-operative with more than half of its membership comprised of patient members. There are five POCA clinics in Ontario, including Guelph Community Acupuncture, which opened in January 2013 with the help of POCA's first low-interest micro-loan.

Community acupuncture can be a potent form of nonverbal community-building. Healing in a group interrupts the isolation that often accompanies depression, illness, and chronic pain. People from all backgrounds sleep deeply in recliners alongside each other. Community acupuncture breaks down class barriers and issues a quiet challenge to the idea of value being attached to a price. Effective pain relief without drugs or side effects can lead to a more critical view of pharmaceutical drugs. The group setting also disputes the concept of health as a product or experience that is consumed in private: health and care are things to be shared with your community. In all this, acupuncture is returned to its humble, radically useful roots. 

 Lisa Rohleder, "What Went Wrong With Acupuncture in the West? A Theory," People's Organization of Community Acupuncture (blog), June 18, 2012, <https://www.pocacoop.com/prick-prod-provoke/post/what-went-wrong-with-acupuncture-in-the-west-a-theory>.

Patients decide for themselves what they can afford and everyone receives the same amount of attention and care, regardless of where they pay on the scale.



When I Think About Healthcare I Touch Myself

A queer person tells her story of re-conceptualizing the way medical education and care relates to touch and our general relationship to our bodies.*by Anonymous*

I'VE HAD THIS WEIRD LUMP IN MY LEFT LABIUM majus (that's the singular of labia majoris – the big cunt lip) for like, five years. My doctor told me not to worry about it as long as it doesn't hurt or get any bigger. So I keep an eye on it, or rather, a finger. It reminds me to check my breasts for lumps too, and it becomes a welcome excuse to touch myself.

Outside of my private time, I'm currently working in hospitals providing care to pregnant and labouring women as part of the schooling I'm doing. This writing

is inspired by what I have learned from touching other people's private parts in a medical way. This writing mostly concerns female sexual health because that is the area I am studying, and because it is the experience I have myself. My hope is that the concept can be more widely applied to the health of anybody who likes to put their hands on themselves.

In school we learn about conducting appropriate "medical touch". It must be firm and decisive. It must be purposeful: If we lay hands on a patient, it should

be with the aim of either performing a procedure (such as a Pap smear) or assessing the state of someone's health (such as examining a wound). More often than not we are touching the patient with a device – assessing the pulse with a monitor rather than feeling it in the wrist, for instance. It is important for the clinician to maintain an appropriate distance from the patient.

Medical touch is not enjoyable. It's not supposed to be. It is investigative and diagnostic, looking for something wrong,

and as such it must be rational and free from emotion. It is performed with the aim of completing a task, often at the expense of the patient's subjective experience. It hurts. Patients often end up maintaining that distance too, and stepping out of themselves.

Part of the distance is in professional education. Only certain people are allowed to perform designated medical acts. These people know the Latin names of all your bones, your bacteria. They know more than you, or else they convince you that they do. Doctor knows best, after all.

The lump I have on my junk moves around a bunch, slips out from under the fingers. I can find it, and I often enjoy doing so. I roll it around when I masturbate. I make jokes about having a testicle. When I mentioned the lump to my doctor, we passed an awkward minute with her gloved hand on my twat feeling around to no avail. She gave up and said "it's probably fine," trusting my future vigilance in the event of it changing, or possibly not even believing me in the first place. I am content to have knowledge of my body that my doctor does not have. The more in touch I am with myself, the less I need the doctor anyway, and the more self-confident I feel when I see her.

Take a simple example: The more I brush and floss, the less likely I am to need a root canal. It's never fun when I see the hygienist, but the more I do the less I have to see the dentist. I once had a roommate who loved tooth brushing. We would brush our teeth together for like, ten minutes sometimes for the fun of it. We could turn a medical touch into a time to thank our teeth for being so good to us, and to keep them in good shape.

Breast self-exam (BSE) is another good example. I never remember to do a proper exam, but I love to massage my breasts because it feels nice. While I'm doing that I remember to rub my armpit area too because there are lymph nodes there and that's where lumps tend to begin. I don't go around with a glove and a mask, carefully charting my symmetry and texture. I know the symmetry and texture of my breasts intimately. I love them and I touch them all the time.

I recently read a medical paper discouraging clinicians from teaching BSE because it allegedly does nothing but increase women's anxiety.* I


suppose it would if what you are teaching people is that they should scour their bodies for any possible thing that could be wrong. This study cited the fact that the optimal technique and frequency of exams has not been established, i.e. that the practice should not be recommended because there is no best way. I will never see a double-blind-placebo-randomized-controlled-trial come out on whether loving your breasts is good for them, but intuitively I feel like it must be for some people, and it probably can't hurt. I believe the lack of evidence supporting a particular frequency, system, and acronym for BSE means there could be merit to my Grope Yourself for Health campaign.

Now, I've never particularly loved my breasts. I don't always identify with them, they hang kind of funny, and they get in the way when I run. But when

I massage them I am not criticizing the way they look or feel; I am simply experiencing it. I am not asking "is this hot?" or "is this cancer?" I'm just touching my boobs. I don't have to dissociate the way I do when I get a breast exam from a doctor, because it doesn't suck. I can be a subject in my own skin, not just the tenth person today to get a speculum stuck up them in some office.

Nobody's body is perfect – we are all falling apart to some degree. But some of

our problems have lessons in them. Indigestion has taught me to stay away from certain foods, to give myself clockwise belly massages. Yeast infections have taught me to have more consensual sex, to get rid of those flimsy plastic underwear in favour of space and air, to feel the cold texture of yogurt and the warmth of sun rays on my skin. Years of negative cultural messages about my identity as a queer female have taught me to question medical authority, to learn as much as I can, and to make my health as independent as possible from this modern medicine merry-go-round. I am blessed to have the education and the rad supportive community that I do, which works so hard to build body acceptance, and to fight the fucked up, oppressive body norms that our society pushes on us.

I am especially blessed to have a room all to myself right now, with a big bed and a drawer full of lube and all the necessities close by. It's nice to have the things I like to provide myself the kind of care the hospital just can't. Self-love takes dedication, but it sure does pay off. 

Nobody's body is perfect – we are all falling apart to some degree. But some of our problems have lessons in them

★Nancy Baxter. Preventive health care 2001 update: Should women be routinely taught breast self examination to screen for breast cancer? CMAJ. Available free from: www.cmaj.ca/content/164/13/1837.full.pdf+html



"They lock us in here like slaves with big padlocks on our legs... we have no safety here."
-Nosakhare Osunbor, *two months in detention.*

"This hunger strike...we are going to keep it up. If it means one hundred days we are going to do it, because we need our freedom. If Canada can not get us out of Canada, they need to release us."

- Martin Sisay, *day 28 of hunger strike, 28 months in detention*



"Immigration is punishing me right now. ...They say this is not a punishment, then what am I doing in a maximum security for twenty eight months. Twenty eight months of my life, you could not give that back to me. Even if you were going to deport me right now. You could not give that back to me...."I came here weighing one hundred and eighty [pounds] when we started the hunger strike. Now I weight one hundred and forty [pounds]."

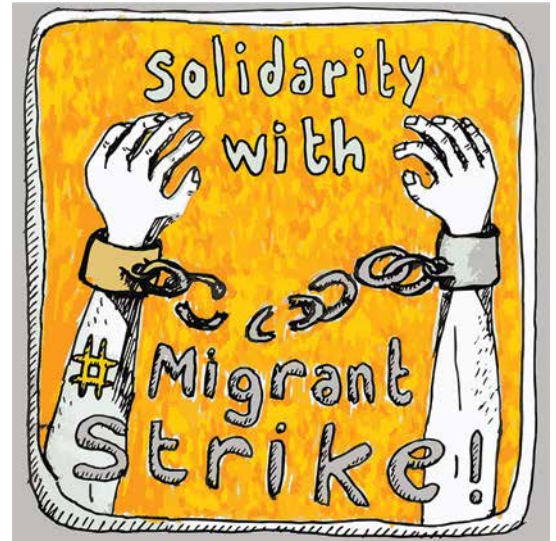
-Amin Mjasiri, *day 28 of hunger strike, 28 months in detention.*



OPPOSITE PAGE Provincial Day Of Action against immigration detention in Guelph
Photos by Denise Martins

THIS PAGE Solidarity with #MigrantStrike! by Tings Chak

Immigration Detainees Launch Historic Strike



Immigration detainees at the Central East Correctional Centre (CECC) in Lindsay, ON are hunger striking against indefinite detention and systemic abuse of migrating peoples. By Peggy Karamazov and Bryan Hill with files from the End Immigration Detention Network

ON SEPTEMBER 17TH, 2013, ONE HUNDRED and ninety-one immigration detainees in Central East Correctional Complex (CECC), a maximum security prison in Lindsay, Ontario began a historic hunger strike against their detention. The detainees pledge to continue their strike until their demands are met. These include an end to indefinite detention and maximum security classification.

These detainees are just some of the people who remain trapped in Canada's immigration detention system, away from their families and livelihoods, some for up to seven years. Some have served time in the criminal justice system only to be labeled a "security threat" or "flight risk," and begin their time in detention- a jail sentence that has no fixed end. Some are sick and unable to receive the healthcare they need. Every day, all of them face the uncertainty and anguish of indefinite detention.

On October 11th, twenty days into the hunger strike, the remaining hunger strikers were put in a segregation unit. Amin Mjasiri, who remains on hunger strike, describes the situation:

"Their argument is that they want to monitor us in segregation. For me though... it's to divide us. When we started the hunger strike it was one hundred and eighty of us plus. When the numbers dwindled they segregated the few. They say, because of the length and the duration of the hunger strike, they want to monitor us so they have us in segregation. The irony is in segregation, we went six days without being able to take a shower. We are unable to communicate using the phone and laundry....basically it has got worse."

Forty-seven days later and counting, some detainees continue their hunger strike and at least one has gone on dry hunger strike. Many detainees are also boycotting their detention review hearings, wherein an immigration adjudicator grants or denies bail to a detainee. According to immigration advocacy group No One Is

Illegal, only an estimated fourteen percent of detention review hearings result in release.

At the outset of the strike, a support campaign called the End Immigration Detention Network (or EIDN) was immediately organized by members of No One is Illegal – Toronto, Fuerza/Puwersa, and other supporters. In the past month the campaign has grown to include family members and supporters in Guelph, Toronto, Lindsay, Peterborough, London, and Kitchener-Waterloo. As the strike progressed, supporters took direction from detainees, and further clarified the demands of the strike (see sidebar).

As of this writing, at least six detainees are on hunger strike, and the campaign is continuing to gain support from social justice groups and healthcare providers.

BACKGROUND

"In my country, they don't let you suffer like this. They shoot you in the head and you're done. Here they make you die slowly. They make you die very slowly"

here.....Three years, that's a lifetime. Do you know what you can do in three years? You can start a new life... three years you can be somewhere. They just want to keep you here. Its a warehouse."

-Khalal Kosto, Iraqi refugee, three years in detention.

In August, the detainees were transferred from Toronto facilities to the Central East Correctional Centre (CECC) in Lindsay, nearly three hours away. There, they face lock downs of up to twenty two hours per day, limited access to telephones, no access to social services, and denial of family and legal visits. Indefinite detention is a situation that is inherently precarious and complex for each individual: their relationships, their health, and their futures are all subject to immigration policy that punishes individuals based on their citizenship status.

In contrast to the United States' and United Kingdom's laws that enforce the release or removal (deportation) of migrants after a fixed period of time; Canada has no laws against indefinite detention. The prison cells on CECC's immigration ranges are rented by the Canadian Border Services Agency (CBSA), a government agency with the authority to arrest, detain and deport any individual without status. The CBSA was created in 2003, in a "post-9/11" political climate that, in the West, marshalled narratives of "national security" and "the war on terror" to more closely monitor and control the flow of human migration. Unsurprisingly, consequent changes to immigration policy (especially under the Harper government) disproportionately impact people of colour, people who don't speak English, and people who are fleeing violence and poverty in their countries of origin. Long-term immigration detention is a microcosm of the immigration system's blatant racism and greed — Canada exploits the labour of migrants through foreign labour programs, while dismantling channels of access to healthcare and permanent residency. Meanwhile, most of those with the luxury of citizenship

remain unaware of the system that our country's wealth and national identity are built upon.

Support the detainees and their families by joining the campaign to end indefinite immigration detention. To get involved, visit www.endimmigrationdetention.com.

STRIKE TIMELINE

September 17th: One hundred and ninety one immigration detainees in CECC begin hunger strike. The End Immigration Detention support campaign begins.

September 30th: With feedback from detainees and their families, the End Immigration Detention Network campaign shifts its focus from prison conditions to indefinite immigration detention. Around this time, detainees begin boycotting their detention review hearings.

October 7th: Provincial Day of Action against indefinite immigration detention sees actions in Guelph, Toronto, Peterborough, Kitchener, and London. Supporters and families deliver petitions to MP offices and take to the streets with banners and leaflets.

October 11th: Remaining hunger strikers are removed from the prison's general population and placed in segregation as punishment for the hunger strike.

October 24th: Detainee Michael Mvogo launches a human rights application with the United Nation Commissioner of Human Rights, a department of the UN that deals with immigration abuses.

October 26th: Running Down The Walls, an annual run to support prisoners, raises monies for the End Immigration Detention Network.

November 5th: Tarek Loubani and John Greyson, two Canadians who were held in immigration detention for three months in Egypt, visit with detainees.

"I don't wanna die in here; I have nobody here. Nobody is going to take my body back home."

-Ayad Alshammari, Iraqi refugee, five years and eight months in detention.

THE END IMMIGRATION DETENTION NETWORK DEMANDS:

- An end to maximum security detention: Immigration detainees should not be held in maximum security provincial jails, and must have access to basic services and be close to family members.
- An end to indefinite detention: If removal cannot happen past ninety days, detainees must be released. Canada's current immigration detention system is in direct contravention of the United Nations' ruling on indefinite detention.
- Extend access to legal aid for detention reviews, and overhaul the adjudication appointment process for detention review.
- Better access to medical care and social workers; access to affordable phone calls and to international calling cards (many have family overseas); and access to better food, like the food on the non-immigration ranges
- An end to constant lock-downs
- Keep the improved canteen program going
- Better access to legal aid and legal services
- Transfer of individuals to facilities nearer to their families, legal resources, and social services.

Update Line 9 Resistance

By Zed

LINE 9. IT LIES UNDERGROUND CARRYING A small amount of crude, ominously awaiting the plans that Enbridge has in store for it. In November 2012, Enbridge filed a request for permission to reverse the flow in Line 9 so that it would run from Sarnia to Montreal. They also requested an increase in flow from 240,000 barrels per day to 300,000 barrels per day. While these requests were being made to the National Energy Board, two more devious schemes were cooking behind closed doors: the Harper government amended the National Energy Board Act (C-38) (a move for which they are now being sued by a group of citizens), and the Enbridge plan to ship Tar Sands-derived diluted bitumen through the pipe. Bitumen has been described as boiling hot peanut-butter sandpaper that is diluted with carcinogenic chemicals to help the bitumen move.

The new National Energy Board Act requires that people fill out an onerous nine-page application form in order to be considered to comment or intervene in the proceedings. It is more bureaucracy that results in less public participation – before Bill C-38, the NEB heard 1,544 oral or written submissions at the Northern Gateway hearings. For Line 9, they heard only 175. The National Energy Board Act also changed the accountability model of the board; whereas the NEB was once the decision-maker for resource extraction projects, they now have only advisory power, and whatever conclusions they come to, the federal government can overturn.... Regardless of crucial environmental impacts. People from around so-called Ontario and Quebec submitted to the NEB hearings, wishing their voices, perspectives and research to be heard. To add pressure onto the NEB, grassroots

organizations demonstrated en-masse in so-called Toronto and Montreal to show people – individuals like you and me – that we have collective power when we build for it and move towards it with dedication. Guelph sent a full bus to the Toronto demonstration on Saturday October 19th. Fifty Guelph folks joined some 900 demonstrators who amassed on a rainy afternoon in Toronto to show our solidarity to one another, and to say that no matter the NEB decision, and no matter what the federal government chooses to do with that decision, that we recognize one another and that we stand together to oppose this harmful and dangerous project. Our intervention at the NEB is over; they have already decided whether or not they will hear us. The only question that remains is: how will we express our dissent next? [Δ](#)

National Energy Board Hearings Disrupted; Hundreds Rally Against Enbridge

By Peggy K

FRIDAY, OCTOBER 18TH: AS THE NATIONAL Energy Board (NEB) convened to hear cases for and against Enbridge's Line 9 reversal project, a fierce contingent of Indigenous activists and anti-pipeline supporters descended on Toronto's Metro Convention Centre to show their opposition to Tar Sands oil and the ongoing destruction of traditional lands.

As grassroots anti-pipeline organizer Amanda Lickers of the Turtle Clan Onondowa'ga (Seneca) Nation, Haudenosaunee Confederacy delivered a powerful deputation linking the pipeline to the colonization of Indigenous lands, the folks who packed the convention centre broke into a cacophony of tears, chanting, singing, drumming and dancing.

That evening, to the amusement of anti-Line 9 advocates, Enbridge

RIGHT Our favourite protest sign from the October 19th demo
Design by Owen McGregor



announced that they would be indefinitely postponing their final arguments, which were to be delivered the following day.

Saturday, October 19th: Not content to let Enbridge slip their oil-slick “environmental assessments” and slimy promises of corporate accountability out of the public eye, over nine hundred people marched to the Metro Convention Centre for one of the largest anti-Line 9 rallies to date.

The rally opened with Indigenous speakers, drumming and a smudge

ceremony, while Toronto's Rhythms of Resistance marching band kept up high energy in the crowd.

A leaflet distributed at the rally stated, “We don't want safer pipelines or cleaner Tar Sands; we are against the entire economic and political system that makes these projects possible! ...We don't want to ask anything from Enbridge; we want to build the strength in our communities to throw them out altogether! We will not be pacified by concessions or consultations.” [Δ](#)

News Briefs:

August 11 – November 2, 2013

Compiled by Bryan Hill & Peggy Karamazov, from various news sources

AUGUST 11

Unamen Shipu, QC: A video goes viral, depicting two SQ Police beating an unarmed 24-year-old Innu man on this relatively small reservation off the gulf of the St. Lawrence. Until 2008, the band council financed its own native police, but due to budget constraints the provincial police have now taken over “jurisdiction”.

AUGUST 12

Southern Alberta: Flood evacuees from the Siksika first nations territory remain in an evacuation camp following heavy floods in June 2013, even as settler communities were permitted to return home days after the flood. The camp is policed by private security enforcing a curfew and policies like, no smoking, no pets, and no ‘inappropriate clothing’ such as women in tank tops or shorts. The Siksika nation is a part of the Blackfoot confederacy which whose territory spans southern Alberta, Saskatchewan, Montana and North Dakota.

AUGUST 14

Dene/Tlicho Territory, NWT: The Dene and the Tlicho nations express opposition to a new open-pit diamond mine that De Beers and Mountain Province Diamond are proposing 300km east of Yellowknife. If the Gahcho Kue mine project goes through, it would see Kennedy Lake drained so that the companies can gain access to the diamonds below.

AUGUST 16

Saskatoon, Sask: Courts issue an injunction against members of the Thunderchild nation, who have have blocked seismic exploration on sites adjacent to their traditional sundance ceremonial sites. Blockades have continued to stop work.

Wolastaqiyik, NB: Members of the Wolastaqiyik nation continue to resist an open-pit tungsten mine on ancestral lands one hundred kilometres north of Fredericton, NB. Northcliff Resources plans to open two mines in the area and blockaders have committed to stopping this development.

AUGUST 20

Fort McMurray, AB: The Athabasca Chipewyan First Nations give a presentation to the Alberta Energy Regulators on the negative effects of a proposed Tar Sands project set to open north of Fort McMurray by Teck Resources. The proposed mine would increase the export of tar sands oil by 277 000 barrels of bitumen a day. This new mine will threaten some of the few remaining habitats for wild bison.

AUGUST 21

Fort Meade, Md: Transgendered whistleblower Chelsea Manning (formerly Bradley Manning) was sentenced to thirty-five years in prison by a military judge for leaking 700 000 classified government documents that exposed the murder of innocent civilians and journalists by the US military and wide spread abuses of Iraqi detainees in military-run prisons.

AUGUST 24

Regina, SK: Former students of the Red Pheasant Day School south of North Battleford, SK launch a class-action lawsuit against provincial and federal governments. Along with allegations of abuse at the school, the lawsuit claims acts of deliberate genocide against indigenous peoples. 250 day schools for native children were operated alongside residential schools across the country.

AUGUST 26

Thunder Bay, ON: Reports surface about decades-old sex trafficking operations of native women and children across Lake Superior. The reports suggest many of these women are being shipped to Thunder Bay from Winnipeg, and then smuggled across the border on ships to Duluth, Minnesota.

AUGUST 28

Cayuga, ON: Teresa “Toad” Jameson’s trial commences for charges related to an incident which saw anti-native activists and police march onto Kanonhstaton, a reclaimed piece of land adjacent to the Six Nations Reserve. Toad delivered speeches as her supporters sat in the audience, but the judge postponed any rulings on the matter.

SEPTEMBER 1

Hope, BC: The Sto:lo nation announces claims to the 265 million litres of water per year that the Nestle corporation pumps out of their territory Fraser Valley. Nestle’s largest bottling plant in Canada is located in Aberfoyle, just south of Guelph on traditional Attawandaron territory, where it pumps 3.6 million litres a day.

SEPTEMBER 5

Montreal: Anarchists vandalize a Parti Quebecois office in Hochelaga, breaking the windows and covering the interior of the office with paint sprayed from a fire extinguisher. The action was claimed in solidarity with residents resisting eviction/gentrification at the Moreau lofts.

SEPTEMBER 10

Tahltan Territory, BC: Tahltan elders and supporters take over a drilling site of Fortune Minerals. The Tahltan nation has been struggling against the company’s attempt to set up an open pit coal mine at the sacred headwaters of the Stikine, Nass and Skeena Rivers.

SEPTEMBER 13

Interior BC: Members of the Tsilhqot’in nation block Tolko and West Fraser logging operations. Yunesit’in (Stone) Chief Russell Myers Ross said the blockades were set up as a result of frustrations with logging operations boiling over. The logging on their traditional territory was set up in an effort to protect remaining moose habitat.

SEPTEMBER 18

Athens, Greece: 34-year-old hip-hop artist & antifascist organizer Killah P was stabbed to death by a member of the fascist political party Golden Dawn. The following days saw riots, Golden Dawn offices attacked and generalized unrest in over thirty cities in Greece. The party’s leaders were subsequently arrested by police.

SEPTEMBER 23

Leith, ND: Members of the Lakota and Dakota nations, along with anti-fascist supporters, shut down a meeting by the National Socialist Movement. The

Neo-nazi group was attempting to buy up land and take over this small town— population seventeen— in an effort to make it a “white only town”. Lakota and Dakota elders seized nazi flags and burned them afterwards.

SEPTEMBER 24

Tahltan Territory, BC: Tahltan elders and supporters evict Fortune Mineral’s exploration camp on their territory, where the company is planning a forty square kilometre open-pit coal mine. An encampment has been set up to protect the mountains, which are a sacred site for the Tahltan nation.

SEPTEMBER 29

Smithville, ON: The Animal Liberation Front vandalizes license plates and locks and slashes tires at a poultry transportation company. Damages are estimated at \$50,000.

OCTOBER 1

Angola, LA: Herman Wallace, Black Panther member and prison organizer, is released from prison. As one of the Angola 3, Herman was wrongly convicted of murdering correctional officers and placed in solitary confinement, where he remained for 41 years. Herman’s conviction was overturned and he was released from prison to seek medical treatment for terminal liver cancer. In 2001, Robert King had his conviction for the same murders overturned and was released after 29 years in solitary. Albert Woodfox, the last member of the Angola 3, is still being held in solitary confinement.

Canadian Prisons: Canada’s Corrections Service implemented a thirty percent cut to federal inmates’ wages, sparking a work strike in at least eight institutions. The wage rate was established in 1981 and has not changed since. According to CBC news, before the cut, the top pay an inmate could earn was six dollars and ninety cents a day, but the average was three dollars a day.

Read a statement from striking inmate Jarrod Shook (Collins Bay Institution) at www.epic.noblogs.org

OCTOBER 3

Eastern Canada: A communiqué claiming an anti-capitalist action to draw attention to anarchist prisoners in North America was posted online at www.325.nostate.net

Some time in the previous month, a few high voltage power lines had their bolts removed an effort to topple them.

OCTOBER 4

New Orleans, LA: Herman Wallace passes away four days after his convictions were overturned and he was released from prison. He died surrounded by friends and supporters, just nine days short of turning 72 years old. Some of his final words were, “I am free. I am free”.

Montreal, QC: Youri Couture and Guillaume Constantineau plead guilty to charges related to the 2010 G20 summit in Toronto, and were sentenced to six months in prison. They were charged with assaulting a police officer, masking with intent and common nuisance. They are being held in a prison near Montreal.

OCTOBER 14

Burrard Inlet, BC: Tsleil-Waututh warriors and activists cross the Burrard Inlet in traditional canoes to protest Kinder Morgan’s proposed five billion dollar expansion of the Trans Mountain pipeline. The pipeline currently carries oil from the Tar Sands to tankers in Vancouver for export.

OCTOBER 17

Elsipogtog, NB: RCMP raid a Mi’kmaq Warrior Society encampment halting shale gas exploration in their territory. With guns drawn, the police met warriors who threw molotov cocktails at them, torching six RCMP vehicles. Supporters overwhelmed the police and the camp was reclaimed, with forty arrests. The raid cost the police well over eight hundred thousand dollars. Find a more thorough recap on Page 18.

OCTOBER 18

Milton, ON: Eva Botten was released from Vanier Correctional Complex after serving ten months for property destruction during the G20 summit in Toronto in June 2010. Eva has returned to Vancouver where her supporters, friends, and cats met her with welcoming arms. Free up Eva.

Elsipogtog, NB: An attempted arson at the RCMP detachment on the Elsipogtog reservation Friday morning forces the police to abandon the site. The following day, the Canadian flag was replaced with a Mohawk warrior flag.

OCTOBER 21

Elsipogtog, NB: In an unexpected turn, SWN Resources, the company attempting to do natural gas extraction on Mi’kmaq territory, loses their bid to extend their injunction against protesters blocking their work.

OCTOBER 28

Across Canada: Following an access to information request, a report is released detailing the past decades of spills and accidents related to pipelines in Canada. 146 of the 1 047 incidents recorded over the last decade took place in Ontario. These range from small and large spills, explosions and fires, to fatalities and pipeline ruptures. CBC has released an interactive map on cbc.ca

OCTOBER 29

Unist’ot’en Terr., BC: A homemade fire bomb damages the sign marking the entrance to the Unist’ot’en camp which is currently blocking two proposed pipelines in Northern BC. The action has been attributed to anti-native locals.

NOVEMBER 1

Secwepemc Terr., BC: An expansion of the Trans-Canada Highway is halted after archeologists unearthed an 8,700 year burial site, along an ancient village and grizzly bear mound. This is the third burial site unearthed in the process. A sacred fire was set up by the Secwepemc nation after workers tried to continue construction after the discovery.

Unist’ot’en Terr., BC: Following the fire-bombing, a logging road bridge near the camp was burnt down. Members of the camp attribute the action to escalation of hostilities against their camp.

NOVEMBER 2

“Solidarity to prisoners in struggle; for an end to all prisons and police.”

Montreal: Anarchists pour paint stripper over a fleet of Ministry of Public Security vehicles and slash their tires. A communiqué was released, linking the MPS, which oversees provincial prisons, with the current migrant and federal prisoner’s strikes in Ontario. [Δ](#)

Sources: *Two Row Times, Media Co-op, Warrior Publications, Denver ABC and Sabotage Media, and mainstream media.*



"It's a Great Day to be Indigenous": Elsipogtog Resistance Continues

Continuing from where we left off last issue of *The Peak*, we provided you some of the documented resistance to SWN Resources fracking exploration in Mi'kmaq territory. Compiled by The Peak Collective

IN OUR LAST ISSUE OF THE PEAK WE REPRINTED summations of articles covering the ongoing resistance to seismic testing by the Elsipogtog First Nations in Signigtog District, colonially referred to as Kent County, New Brunswick. Opposition to seismic testing, the precursor to hydraulic fracturing – the highly polluting, water-intensive technique to extract natural gas deposits from shale rock formations – was fierce throughout the summer months. August ended with negotiations between the RCMP and Elsipogtog first nation chiefs, which dropped charges laid against five individuals, and concluded with a break in seismic testing by SWN Resources until mid-September. Below is a timeline of events since the summer.

September 11th: James Pictou and Annie Clair of the Mi'kmaq Warrior's Society were swarmed and arrested by undercover RCMP officers while on route to a meeting with the band council, "Indian Act representatives." Pictou was charged with uttering threats, while Clair was charged with mischief. Suzanne Patles was later arrested and charged with mischief after the first court appearance of Pictou and Clair.

September 28th: The appearance of SWN seismic "thumper" vehicles at the junctions of Highways 134 and 11, in the town of Rexton, New Brunswick suggests that testing is days away. SWN intends to focus on two seismic testing lines that are

far closer to Elsipogtog first nation. These lines are slated to pass through numerous small communities, villages and towns. A reenergized protest camp has emerged around the compound that houses the trucks.

September 29th: The RCMP sealed off driving access on the road that stores five of SWN's thumper trucks, walk in access is the only route available. A call was sent out over social media and an hour later about 100 activists gathered at the gated entrance. Tensions flared shortly after, when Lorraine Clair was struck in the leg by the police cruiser she was standing in front of. When activist Greg Gook attempted to bring water to the compound with his car, he was dragged from his car, thrown to the pavement and arrested. He suffered lacerations to his eye. Another Mi'kmaq youth was arrested for leaning on a police cruiser.

September 30th: In response to the RCMP-imposed road block on both sides of Highway 134, members of the Mi'kmaq Warriors Society created an inner road block of their own by felling trees and lighting fires along the highway. One van and numerous pine trees now block access to the Irving-owned, gated compound that houses five SWN thumper trucks.

October 1st: First Nations Chief Arren Sock presented a Band Council Resolution stating that his community is prepared to reclaim all unoccupied crown lands in Signigtog District, which spans

most of present-day New Brunswick. Elsipogtog band chief and council would further be issuing SWN Resources Canada an eviction notice to have all their equipment removed by midnight.

'We are here for the water: To protect it and the Earth. We have been placed here on Turtle Island by our Creator, and we were granted Sacred Responsibilities by our Creator. We are uniting and standing in solidarity with grassroots people to assert our rights.'

-The 8 women of the 8th fire

October 2nd: RCMP negotiators were on scene, asking activists by what authority they had blocked the highway. Originally the negotiators addressed the question to the Mi'kmaq Warriors Society but were told that it would be the women who would be providing answers.

Midnight came and passed, and SWN's equipment still remained on site. There was confusion as to whether the eviction notice was actually served, as well as who amongst the camp would be enforcing the eviction. As the midnight hour approached, neither the chief nor any band councilors had returned to the encampment.



October 3rd: A New Brunswick court issued an injunction, enforceable until October 12th against protestors being on the site. Robert Levi, a councilor for Elsipogtog First Nation addressed a tense crowd at the compound and said that he had met with New Brunswick Premier David Alward earlier in the day. Alward was prepared to meet with a small group of activists, but hesitant to meet with any member of the Warrior's Society. He also noted that the RCMP negotiators had guaranteed they would not enforce the injunction until dialogue with the Premier had ceased. RCMP forces remain at both ends of the Highway 134. Rumours had been circulating for days that the federal government is applying financial pressure to Elsipogtog by threatening third-party management.

Tensions flared as activists, enraged that the RCMP may descend upon the camp at any time, approached the line of police. At one point at least thirty officers were lined up while a group of women stood linked together, in front of the crowd. For a tense two hours, the women held their stand off with police. Chief Arren Sock arrived and informed the crowd that the RCMP was going to remain on high alert through the night, apparently due to calls that went out across social media earlier, calling for people to come to the blockade bearing arms.

"There's no media that isn't owned by them, and there's no newspaper that isn't owned by them. They practically own the whole province and they muzzle

and oppress each member of their province."

- Suzanne Patles, speaking about the Irving Corporation.

October 4th: Suzanne Patles brought out an injunction from 1778 which was signed by the Maliseet and Mi'kmaq First Nations, addressed to the colonial British Forces.

"We desire you to go away with your men in peace.... If you don't go directly you must take care of your men...for if any or all of you are killed, it is not our faults, for we give you warning time enough to escape."

- 1778 eviction notice.

October 6th: A high-level meeting in Moncton between the Premier and representatives from the anti-shale gas blockade has excluded the Mi'kmaq Warriors Society and others from the proceedings. Suzanne Patles said that they were only informed about the meeting ten minutes prior to its beginning and that they have not sanctioned anyone to represent the Warriors.

October 7th: the anniversary of Royal Proclamation Day saw hundreds gather at the site with a stage erected, food served and letters read by children.

October 9th: As negotiations between the Premier and anti-shale activists continue, the Mi'kmaq Warrior's Society, issued their own demands. They include amongst the thirteen demands, for the province to produce records of land sales and accompanying consent by Chiefs,

and consent by New Brunswick Chiefs to the Confederation of 1867 as well as the Indian Act by all Native Tribes.

October 11th: After a member of the Warrior's Society was seriously burned following a fire, and the RCMP denied an ambulance access, those living at the blockade decided to remove the felled trees from the highway to allow regular traffic to flow as a means of ensuring public safety. The RCMP did not allow an ambulance to come into the camp, but they allowed a truck to enter in order to change the outhouses for the Irving Security guards who watch the seismic testing equipment.

"How would they feel if it was an RCMP officer that got burnt and we turned an ambulance back on them? That's no different."

- Du'ma Bernard, Mi'kmaq Warriors Society

October 7th: An eviction notice was hand-delivered to the SWN Energy's head office in Houston, Texas. delivered by the environmental advocacy group Texas Environmental Justice Advocacy Services, in conjunction with the Mi'kmaq Warriors society, it states that,

"We vow that we will do whatever it takes to protect our water, the blood of the earth in our traditional territory.

We see this type of development as a threat to our spirituality, customs, way of life; we see them as another

LEFT Police presence during the raid; Police arrived with guns drawn; reminiscent of the Ipperwash slaying. Photos by Submedia.tv

RIGHT 4 of 6 RCMP vehicles burnt following the police raid on the blockade. Photo by Submedia.tv



form of cultural genocide by the Government and SWN Resources.

All projects, leases and permits issued to SWN Resources by the Government (of New Brunswick) must come to a halt until the Mi'kmaq-L'nu and Wabanaki communities, as sovereign individuals are Meaningfully Consulted, and that we are able to come to an informed decision as individuals."

- The Mi'kmaq Warrior Society

October 10th: Charles Murray, New Brunswick Ombudsman, was on scene at the blockade after his office was overwhelmed by complaints regarding seismic testing in the area.

"A lot of the government consultation on this issue has been effectively to say 'How could we best develop shale gas in the province of New Brunswick? That's a very different form of consultation than to say: Should we develop shale gas in the province of New Brunswick?'"

- Charles Murray

October 12th: On "Columbus Day," a day that celebrates 521 years of genocide and oppression of Indigenous peoples, the Mi'kmaq Warriors Society called for a day of action on October 18th, calling for

phone calls to representatives, physical support to the blockade and solidarity actions across Turtle Island. The road blockade has been estimated to cost SWN over 60 000 dollars a day.

October 17th: In the early hours of the morning, roughly two hundred members of the RCMP, some dressed in camouflage with K-9 units and snipers at hand, descended on the encampment to enforce the injunction and raided the blockade where Mi'kmaq Warriors and supporters were camped out. Police pepper-sprayed dozens of people and shot rubber bullets, while molotov cocktails were thrown at police from nearby bushes. Lines of police were unsuccessful in holding back supporters and Mi'kmaq youth, who broke through the lines. When police abandoned their vehicles to reform the lines, six RCMP cruisers were set on fire. In total forty people were arrested, and the five SWN trucks were removed from the premises. Costs associated with the raid and the car fires are expected to soar well over 800 000 dollars. Tyson Peters of the Mi'kmaq Warrior Society was at risk of losing his leg due to internal bleeding after being struck by a rubber bullet. Fortunately, doctors later decided that the leg would not need to be amputated.

October 18th: Rallies were held in downtown Vancouver, with more than 1000 people hitting the streets to show solidarity with Elsipogtog First Nations.

"This is not just a native issue," says Liseanne Ross, who was handing out pamphlets on Highway 102 outside Truro, Nova Scotia. "Every person should be involved. It affects us all."

Ross was one of about one hundred

people who participated in the traffic slowdown in solidarity with the people of Elsipogtog/Rexton, New Brunswick who are resisting shale gas development.

October 19th: In Halifax, close to three hundred people listened to speeches and marched in solidarity with anti-shale protests.

"There is more of us then there is of those assholes."

- Billy Lewis, demonstrator

October 21st: Members of the Shubenacadie First Nation Band, Milbrook First Nation Band, and others staged a rally on Highway 102 to oppose fracking and show support for Elsipogtog first nation. The Shubenacadie Band is the second largest Mi'kmaq band in Nova Scotia, with more than 2 500 members.

October 24th: One week after the RCMP raid, six out of originally forty protestors remain in jail as bail hearings slowly proceed. David Mazerolle, Jason Michael Augustine, Coady Stevens, Aaron Francis, Germain Junior Breau, and James Sylvester Pictou faced total of almost forty charges, including uttering threats, forcible confinement, and obstructing a police officer.

October 25th: Jason Augustine and David Mazerolle, two of six protesters who were held in custody following the shale-gas protest confrontation near Rexton, N.B., last week were released on bail. The pair face various charges, including mischief, unlawful confinement, escaping lawful custody, obstructing a peace officer and assaulting a peace officer. Coady Stevens was denied bail. He remains in custody and is to enter a plea on November 1st. [△](#)



U are enough: Miranda July, and Everyone else needs to hear/believe

Natalie uses a cute story of a fan crush to explain how the simple sentiment; you are enough, is a powerful, anti-capitalist, revolutionary idea

by Natalie Boustead

A FEW YEARS AGO, ONE OF MY FAVOURITE humans, Miranda July, was in town previewing her film, “The Future” at The Royal theatre here in Toronto. Though I’m not one to “fan out”, Miranda is one of very few people in the world that I have an unending “I want to be you/date you/be your adopted adult child” crush on, and I understood that this might be my one and only opportunity to somehow let Miranda know what

she means to me. But how to convey such feelings? What does one give/say/do to Miranda July that meets her at her level of the understanding of the human condition in all its tragic, hilarious, ugly beauty? In the week leading up to her arrival, with no solid ideas of how to do this, my mind settled on cake. Why cake? I have not the slightest idea now. But at the time, presenting Miranda July with a cake felt like my best option. But

not just any cake. A cake with WORDS ON IT. And not just any words, no no. This cake would convey a sentence I felt EVERY HUMAN NEEDS TO HEAR. This was the only phrase I felt worthy of the likes of Miranda. That was my concept. But what phrase would fit on a cake and not sound like a cheesy Hallmark card? I thought a lot about it, and in thinking about this cake-sized phrase that was to span the entire human race’s needs, I

How much could be gained if we all believed we were enough, in and of ourselves, before capital gain, before the gaze of a lover or a friend shines on us with approval, before concepts of smart or dumb, pretty or ugly ever enter the picture?

began to think about what kinds of ideas, concepts and philosophies would bring about more health, peace and well being to everyone, were they to embrace them.

Concepts of “equality for all” emerged, lyrics from long forgotten high school emo-anthems like Bjork’s “All is full of love” spun around in my head, but nothing quite stuck. And then, the day before she was to arrive, as I was about to abandon this whole cake idea and just say something clever and charming during the Q & A session, I thought of the phrase “You are Enough”. This was it. This was the phrase! Short enough to fit on a piece of cake, this phrase, if embraced or rejected, could be the key to human happiness and the collapse of the capitalist systems the oppress us all! Hooray!

Let me explain my train of thought: To embrace “you are enough” is to reject capitalist standards of wealth and success, which relies on outside accumulation of goods and power status over others in order to reach a state of having “enough”. “Enough” in fact, is the antithesis to a capitalist society, where there is so much more to buy, so much more power/beauty/status waiting just around the corner if you want it bad enough; and certainly you, in and of yourself, have nothing to do with the concept of “enough”. Our society indeed fuels itself on breeding the feeling of never being or having enough.

Perceptions of “enough” are not limited to acquisition of wealth, of course. Our inter-personal relationships with others are often strained, broken and unsatisfying as we seek out the concept of “you complete me” fed to us, I believe, through capitalism and patriarchy, which creates notions of love and romance that lead to nuclear families and often times co-dependant, unhealthy relationships

structures (structures that are great for individual accumulation of goods, services, and a shit-ton of therapy sessions).

How much could be gained if we all believed we were enough, in and of ourselves, before capital gain, before the gaze of a lover or a friend shines on us with approval, before concepts of smart or dumb, pretty or ugly ever enter the picture? What systems would intrinsically fail in the face of a society that truly believed they were enough? What kinds of relationships would thrive and which ones deservingly perish under the crushing beauty of such a simple yet powerful relation to one’s self?

These thoughts, and so many more, were all tied up in that simple phrase, for me. And so, I put it on a cake, and gave it to Miranda July in the lounge of The Royal theatre that summer in 2011. It was an awkward exchange, as you might imagine. And yet, it was the best I could do. It was enough, for me. △

Miranda’s response to Natalie’s cake as posted on Miranda’s blog:

The Future also opens in Canada this weekend, and I was just there, trying to ready them up. But they were one step ahead of me the whole time. As exemplified by this small cake given to me by two Canadian women, it read: “u are enough” I felt flattered, honoured, and slightly taken aback by the presumption that I need reassurance. But there are worse things that reassuring cake. Actually almost everything in the world is worse than reassuring cake. Thank You.

How Much Anarchy Is Healthy?

Theory? Theory! by Phaerl

THE TITLE OF THIS PIECE POINTS TO A TENSION between the Qualitative and the Quantitative. The question is meant to address this tension because it is not often assumed that these two ideas are of a different kind. Moreover, it is not often assumed that these two ideas are like the relation between a set of objects and its complement (its negation).

Therefore, because the negative is the qualitative tension, binary logic still matters. So long as there is a presumed ontological difference between humyn and animal, for instance, privileging the opposed term throws a sabotaging bit of doubt into what Giorgio Agamben has called the anthropological machine¹; a construction of this difference between humyn and animal on the basis of a specific difference that has been totally obliterated already by Peter Singer.² We primitivists are difficult, yet lovely in a different register, because we gesture at the open, the qualitative, and argue that what has always been, and even what is projected as utopic, is a matter of humyn supremacy so long as the anthropological machine still matters. If health is a matter that alienates one from that which is near, qualitative health would collapse this difference bringing forth becoming (her)self, however unqualified.

Note that the tension is still present. More unqualified desire is an 'idea' (in Alfredo M. Bonanno's sense³) that garners strength for collapsing distance and speed, in Paul Virilio's thought⁴ and so puts us near in Martin Heidegger's thought⁵; and such would help renegotiate being together. However, if we are to hear Agamben's argument, even the idea that one should only find affinity with other humyns is to reconstruct an anthropological machine; it is to fail to address how much Quantitative is still present, and as such, must be negated.

So the tension is also between the quantity of the Qualitative, and the quantity of the Quantitative; more Qualitative would be better; hence, less Quantitative. But this is a tension; the two come together.

Perhaps the death of self (embracing the erotic) is purely Qualitative. How does Quantity relate? The concept of no limits or unlimited self-negation points the way.

So here is the argument.

Everything has a quality and everything is a quantity. The status of societal conditions is such that their Quality is one-dimensional. We live to work, and we contain ourselves in the things that

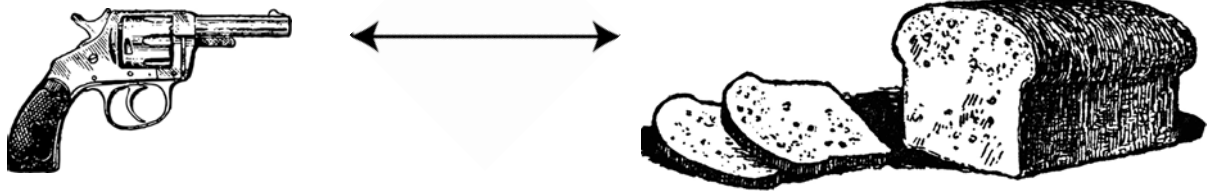
¹Giorgio Agamben *The Open* (Stanford; Stanford University Press, 2004). The anthropological machine can be summarized in the comparative remark: 'they were behaving like such animals'. There is a sense in which being (human)e means not behaving like an animal, or a barbarian. Yet being humane is to simply live the sabotaged difference between humyn and animal, like a tick (an animal) without inhibitors (like us when we have freedom and choice to do X, prior and not quite engaged yet). In the sabotaged difference where the humyn is silent, and the acephalus is feasting on Leviathan, one is indifferent to the difference. One cannot make the difference because the humyn head has been displaced, and one is simply living. Culture is at an end; and the animal remains unthought because the humyn is no longer thought.

²One can readily find Singer's conceptual argument in *Animal Liberation in Practical Ethics* (New York; Cambridge University Press, 1993, 2008). Material interest, as a brute fact, is not specific to humyns; therefore, maximizing interests ad infinitum is best. The trouble is that maximizing interests may still involve the domestication of interest, the Quantitative in its full understanding; yet, Singer's argument still points away from privileging only those that fall onto the positive side of Agamben's anthropological machine. Insurrectionary Anarchism has not yet addressed its humyn supremacy. Paradoxically more unbridled desire would be best for becoming herself; so the concept would be: more-quality; that is, less domesticated desire (these being the Quantitative desires prevalent in One Dimensional Society) and so more Qualitative desire in the Anarchy to come.

³Alfredo M. Bonanno. *The Anarchist Tension* (London; Elephant Editions, 1998), pp. 8-9.

⁴Paul Virilio, *The Administration of Fear*. (Los Angeles; Semiotext(e), 2012), pp. 45ff

⁵Martin Heidegger, *Poetry, Language and Thought* (New York; Harper & Row, 1971), pp. 163ff



we have come to desire. We even bring these near, and perhaps have phenomenological experiences, the rapture of beautiful self-discovery by way of our stuff. This is part of what it means to live Quantitatively. The Qualitative, however, negates us to new experiences, and is hampered only by the Quantitative—the renegotiation of self.

Herbert Marcuse suggests that the Qualitative could be opened to erotic desire if technology were to fashion basic necessities, yielding the opportunity to explore natural non-necessities.⁶ This (imposed) distinction comes from Epicurus. We have natural desires; non-necessary natural desires; and others have fashioned our lives (given us purposes) so that to desire unnatural non-necessary desires. To see this three-fold distinction here is meant to provide an Idea (in Bonanno's sense) that would destroy Quantitative One-Dimensionality as that which is unnatural and non-necessary. Yet to follow Marcuse, to be opened to non-necessary natural desires, may also be still too Quantitative. One must decide how one is to live because at least in the uncontrollable fury that is Freedom (autonomy in the sense of not relying on others to generate ideas for oneself) one is not being controlled. Yet, to exploit becoming for our purposes doesn't quite address the unqualified (because not Quantitative) feature of Anarchy, which we are already (given that that ground of becoming is Chaos).

We are alienated from (be)coming to the degree that we are complicit in the Quantity apparatus; and the Quantity apparatus produces the anthropological machine. The negation of the Quantitative leaves us with nothing; it leaves us in the pure erotic bliss of opening and becoming: the Aesthetic State.

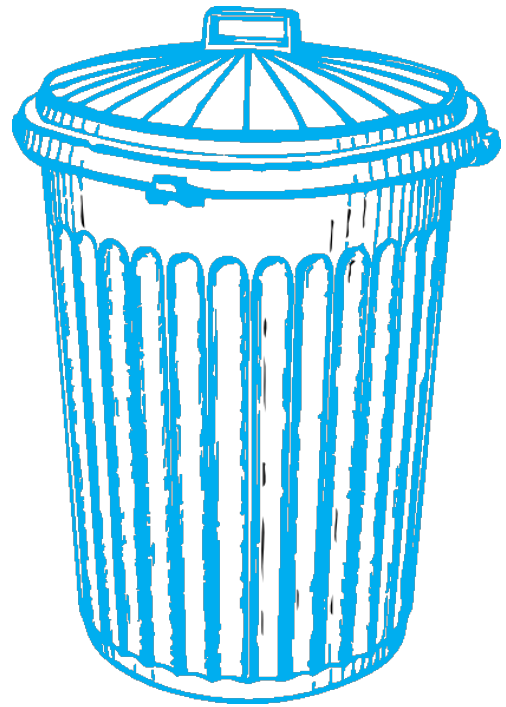
Unlimited addition of X to Y captures the meaning of ad infinitum. Yet there is another term that, when Qualifying this very term, suggests a

Qualitative difference. Such is in infinitum, or division/difference. Anarchy that delimits the in infinitum puts pressure on individual insurrection in favor of the Quantitative.

One says: No one is free unless all are free. This proposition is not false; it is only partially true because "all" carries a specific interpretation that modifies 'free'. We go the other way and capture this proposition in another way. We want in infinitum to Qualify ad infinitum; and so we want ad infinitum to be limited in no sense. If the Quantitative modifies and domesticates desire, then the Qualitative undermines the limitations on desire. If there are no limits on desire we are literally affirming the wild desires of becoming. Hence, "the Qualitative" does more work in sabotaging the anthropological machine because its root difference depends on denying different Others. Thus, the Qualitative as a destroyer of Quantity points us on the way to more distributive difference. We do not want to be complicit in the building of the anthropological machine, the difference between domestication and wild ontology to the point of the disappearance of the Qualitative. The parameters of building humyn supremacy limit the ad infinitum and so the in infinitum in relation to possible desire. Smashing His machine would be to let go and let be; so that chaos might bring forth.

We are unhealthy to the degree that we are complicit in the production of the anthropological machine; as such, our desires depend upon fashioning (be)coming into final (teleological) causes independent of her own erotic desires. We are therefore healthy to the degree that we open ourselves to (be)coming; to the degree that we negate quantitative desire. So that wild may bring forth, on with social war. △

⁶Herbert Marcuse, *One Dimensional Man* (Boston; Beacon Press, 1964) p. 2. See especially 56-84; see also: *Eros and Civilization* (Boston; Beacon Press, 1955; 1966), pps. 172ff.



fuck paying for shit:

or, how i stopped shopping and learned to go around back

A trashy guy talks about his love for the garbage, our culture of capitalist consumption and the ways in which class and privilege interact with his dumpster missions. *by byron.*

"i love trash"
-oscar the grouch

I EAT FOOD I FIND IN THE GARBAGE. I WEAR CLOTHES I FIND in the garbage. right now as i sit on my dumpstered chair writing this article, under my loft bed made of dumpstered wood, there are dumpstered chocolate bars, dumpstered bags of trail mix, and dumpstered fruit cups strewn about my dumpstered desk. beside me, a dumpstered cork board, dumpstered speakers, an alarm clock and dumpstered pencil crayons, all lit up by a dumpstered lamp.

i don't mean to preach, i just want to express how much i love trash.

i started dumpstering when i was sixteen.

i think it was when my brother and some of our friends found me a pair of boots in a dumpster in our apartment complex and gave them to me for my bearthday¹. these boots were one of the ways that i learned about the working class/middle class divides between all the kids i hung out with.

when i wore them to a friend's houses downtown, they were kind of iffy about the fact that they had come from the trash. these punks, whose clothes were torn and ripped, with whom i panned for change at the bus terminal everyday so we could buy 40's cigarettes and coffee, who ate at the soup kitchen with me down the road from their parent's big fancy mortgaged houses, weren't into getting stuff from the garbage. and why would they be?

if they wanted a new pair of boots they would ask their mom or dad, and likely their parents would provide.

my mum is my hero. my mum did the best she could raising three boys by herself. she worked everyday, harder than anyone else i've known since. after work she would go to night school so she could get herself a better paying job in a larger library.

i remember when she had a second job working at a local convenience store at night. after work she would bring home all the danishes and muffins that were supposed to go in the trash so we would have treats at home.

at her day job, when she worked for a big business and there were meetings or workshops, she would take home all the leftover catered sandwiches and snacks that were left behind at the end of the day. i still love those tiny egg salad sandwiches.

eventually, at the better job, despite her years of service, she was laid off when the company merged with another one. this is where i learned about corporate loyalty.

when i first began actively dumpstering, my friends and i would bring home bread, pies, and treats similar to what my mum had saved from the trash and brought home for us years before. when i started to bring home pizza and vegetables, she was inquisitive, but i don't remember any judgement. she just reminded me to always wash the vegetables and clean them properly before storing them in her fridge. she even helped me wash a big load of organic sweet potatoes and she showed me how to make sure the rotten bits were entirely gone and how to store the remainders so that they would keep longer. i think that day she changed her mind a little.

once, a pizza place had thrown away a large box of dry pasta because it was the wrong size. my mum was aghast that someone would throw away something for such a silly reason. i think that, that box of spaghetti was the first dumpstered food she agreed to eat.

growing up in a house that didn't always have the things we needed, i began to see class divisions in all aspects of my daily life, especially in the fridge.

i would go to friends houses for parties or hang outs and when we were making food or just sitting around the kitchen i would always look in the fridge and through the cupboards to see what kind of food they had, the brands they ate, how much they had in the fridge. how much is stocked away around the kitchen would often tell the story of the family's income. a dead giveaway for me was certainly the pizza pops.

do you remember pizza pops? the ugly orange box with the pilsbury guy on the cover in front of a steamy calzone full of meat and cheese and pizza sauce? well, if you had those in your fridge, it meant

you were middle class. it likely meant your parents were together, and you lived in a big house and there was an extra car for you to borrow when you needed to. it meant i would bug you for rides, for drugs, and for change. but it also meant i could take you places you wouldn't normally go, as most of those middle class kids didn't hang out in certain parts of town unless they came with someone who lived there.

sometimes those kids would even come dumpstering! maybe only once or twice, but they got excited just long enough to come snooping through the big bins out back with me in search of something.

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you were middle class.

it never lasted. it never had to last. they could just go back home and eat whatever or go out to whatever shop was close by and buy what they wanted.

i got jealous. i got jealous and further developed a class analysis as i understood more and more of how this wasn't just that one family worked harder than another, but how capital favours certain classes people (white people. male people. english speaking people. city people. hetero married people. skinny people. able bodied people. rich people. educated people.)

i got jealous and i got determined.

**"anything along the land we con-
sumin' eatin', deletin', ruin"**

-nas, "patience"

i ended up dumpstering more often. i wanted to prove to myself and to those friends that i didn't need the wealth, or the family connections to get the things i needed. i wanted to test the possibilities that getting the things i needed from the trash were opening for me.

i also decided around that time to work as

1 I was encouraged to explain my spelling of "bearthday". I spell it this way because it honours the day you were born with recognizing the time spent and experiences had while being on earth.

little as possible. by work, i mean to have a disengaging, empty job that steals your time and destroys your body, mind and spirit. i didn't want to contribute to a culture that throws away all the goodness which grows plentifully around it, while stomping on the poor folks who produce it, or those who can't afford to buy it. i saw how little respect and loyalty the bosses, managers and capitalists had for my mum, family and friends who worked long and hard for employers who just didn't give that back. there was no reciprocal care or concern (ain't that

a sign of an emotionally abusive relationship?)

i didn't want my life and my pursuit of happiness (and food) to be dependant on abusive economic relationships. i wanted my time to be spent exploring, learning as much as i can, and developing meaningful interactions with people and the world around me.

dumpstering enabled that. it offered a certain kind of freedom i needed and wanted. it offered healthier food (in some places, at some times) than the big chain grocery stores did. it offered a sense of adventure and reward. it taught me about patience, about how to deal with being let down and how to deal when you have nothing and things just aren't going your way.

getting my food, my clothes, my backpack, my books, my stereo from the

trash also taught me how to be in awe and to feel abundance. dumpstering taught me how to be thankful and how to share. it showed me the kind of world we live in; a world where people just don't give a shit about it if it won't make them any money. who cares if it was grown in israel, freighted to a distributor in america, who sent it to ontario to be tossed in the trash. who cares if it was born in a cage, grew fat in the cage, injected with hormones and antibiotics so it wouldn't get die in a cage, and then only let out of its cage to be butchered, battered, delivered, and then after a few days, thrown in a bin out back.

our culture sees only the economics of things. it doesn't see life and it doesn't act to respect it. it just conquers and consumes.

dumpstering isn't always accessible though. of course it takes a person whose body will allow them to climb into a dumpster, or to be able to carry food, and possibly run if need be to get away from store managers or police (although i have never had to do this; others i know have.)

also, being a white dude has enabled me a lot of patience from store owners and police who have stopped me. folks are less likely to criminalize me and my actions. less likely to look at me with suspicion when i'm carrying a big backpack full of food or whatever.

i can also feel a little less fear walking alone in the middle of the night all by myself being a dude. i can posture toughness and pretend to be brave. other dudes are less likely to come over and talk to me or harass me, when i'm waist deep in the trash.

these privileges don't lead me to feeling guilty and thinking i shouldn't be dumpstering cause someone else wouldn't be able to, but instead remind me to share with folks who are discouraged from moving through the world as readily as i do. every time i eat a dumpster cookie i'm reminded that other folks don't have these same opportunities; not everyone lives in a rich part of the world where shops throw good food away all the time.

despite the dirty looks, and dirty jeans i still dumpster. i dumpster madly, like someone is gonna take it away from me any minute and i've got to store it away before they realize i'm rooting through their trash.

i try to share it with friends. in fact when we go to our favourite out of town dumpster it is usually as a carload of folks, each with a big plastic bucket to fill up with food, for each house represented in the car.

when i am on my own and i find a bunch of food i try to deliver it to houses where they will eat it before it actually goes bad which is not always the date upon which it says it suddenly, magically, will go bad.

i encourage other folks to dumpster. take what you need and give away the rest. share it with other folks who need it. there is so much waste that we won't run out until something in the culture changes.

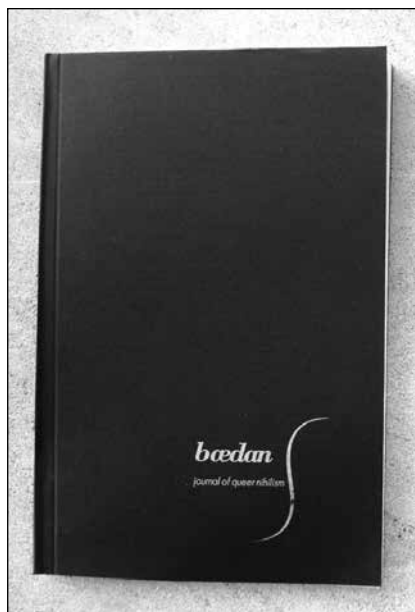
here's to a time when we don't have to dumpster! a time when folks take responsibility for themselves and those they care about and develop food networks to share the toil of growing and raising it. a time when we've attacked and destroyed the current means of food production which are tortuous institutions which rape and kill the earth and the beings which inhabit it. a time when we actively protect and nourish the land, seek to listen to it and hear all the ways it has our health and happiness innately wrapped up with its own.△

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ABOVE: Oscar. Drawn by byron.

REVIEWS



Bædan: Journal of Queer Nihilism

Volume one (Bædan 2012) \$12

Reviewed by Bryan Hill

EXPLORING THE INTERSECTIONS OF QUEER theory, insurrectionary anarchism and nihilism, *Bædan* has been on my reading list for over a year. The design of this book is a sight for sore eyes. The body type is set in Bodoni, conjuring thoughts of the Romantic era. The titles are set in Futura, suggesting a cyber-punk modernity and hinting at the geometric forms implicit within Bodoni's calculated letterforms. When you pair the typography with Aubrey Beardsley's penetrating, queer imagery, the contents of the journal allude to exploration of 'jouissance' and a purely negative queerness. The journal consists of three essays and a collection of recently translated text by Guy Hocquenghem, but the most challenging piece, entitled "Bædan," spans more than half of this 186-page journal.

When there's no future how can there be sin
We're the flowers in the dustbin
We're the poison in your human machine
We're the future your future

...
No future for you no future for me
No future no future for you

- *The Sex Pistols, "God Save The Queen"*

The essay "Bædan" is separated into three chapters. The first chapter entitled the "Anti-Social Turn," presents a thorough critical reading of Lee Edelman's *No Future: Queer Theory & the Death Drive*, introducing Edelman's theory that the driving ideology of today's society is one of "Reproductive Futurity" — a philosophy which places The Child as the driving force of society's obsession with the future and maintaining the status quo. The Child is an idea that demands that we imagine society as possessing the characteristics of a child, i.e. innocence and vulnerability. It is this doctrine that drives societal actions to preserve, protect and maintain the future. Individually, our desires and immediate needs are suspended as we "think of the children" and focus on the continuation of society as it exists today. The reality is that the future never comes, but is rather the ideological justification for the suppression of our desires and revolutionary change today. Tomorrow becomes just the romantic notion of accepting subjugation today.

The second chapter, entitled "Queers Gone Wild," ties together Guy Hocquenghem's critiques (to which Edelman's theories are indebted) with Jacques Camatte's writings on domestication and civilization. Drawing on psychoanalytic thought, Hocquenghem's writings propose an entirely negative definition of queerness, presenting queer desire as The Other, or a threat to the status quo; when followed through to their radical conclusions, his theories risk toppling the foundations of society. Camatte's writings on civilization and the domestication of desire and wild instincts compliment Hocquenghem's theory that queer desires represent The Other.

Queer desire is presented both as a potential meeting point for insurgents and an ethereal longing for the next moment of rupture. This unruly desire refuses to submit to or be subsumed by contemporary society, refusing to reproduce the very society which created it. Throughout the text, the Author(s) hope

to present a 'new' conception of queer-ness which is inevitably in conflict with contemporary society.

The second chapter concludes with a communiqué from the Individualist Cell of Birds of Fire, which ties together *jouissance*, the unruly desire central within Hocquenghem's writings, and Camatte's thesis of civilization's domestication of our desires. The communiqué is presented as the realization of wild desires as a violent force against the ruling order.

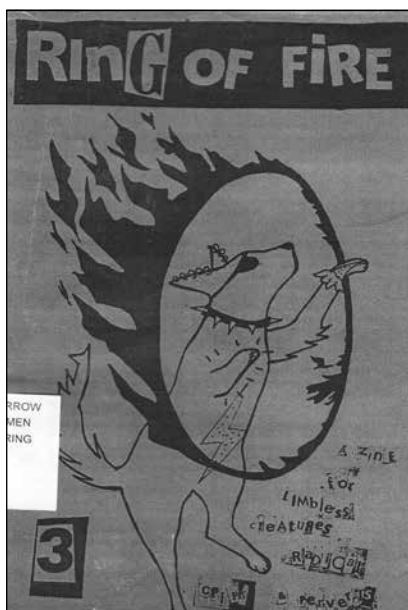
The final chapter, entitled "To Win All The Time", was possibly the most inspiring, focusing on an in-depth exploration of Walter Benjamin's essay "On the Concept of History" (also called "Theses Concerning the Philosophy of History"). Flowing from metaphors which conjure up the Sex Pistols 80's declarations of 'No Future', the conclusions lead to a revisiting of history—a linear construct which demonstrates an eternity of failures. It is posited that today, histories remain contested territories where revolutionary desires and positions against society exist in collusion with our efforts to attack capitalism as it functions everyday.

Ultimately, *Baeden* suggests that our ancestral co-conspirators can reinforce our efforts to attack with an unreserved flood of passion today; to see society toppled if we can only grasp the opportunity—redeeming our ahistorical desires by destroying society's conception of the Future and opening new possibilities for tomorrow.

Copies are available from Little Black Cart online or contact me directly to get a copy in Guelph. peakwebcoordinator@gmail.com [△](#)

ZINE REVIEWS

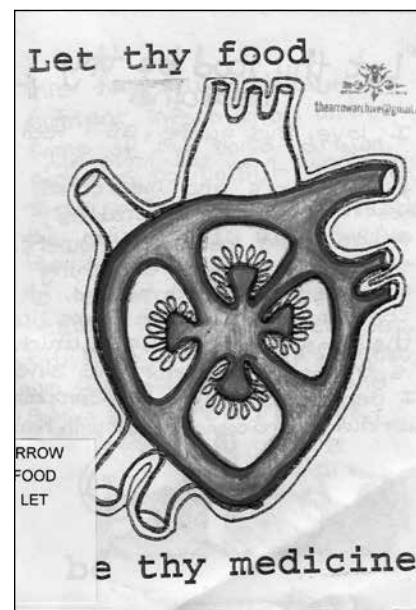
These zines can be found in The Arrow Archive zine library collection, located in GRCGED on the first floor of the University Centre. Contact information (if available) for the author or distro is listed at the end of the review along with which box you can find that particular zine in. If you wanna review zines for the library, contact us at the thearrowarchive@gmail.com for more information. See more reviews at www.arrowarchive.blogspot.ca



Ring of Fire #3
Hillery Homosex (Self Published)
Reviewed by e.war

ON THE FIRST PAGE, HILLERY HOMOSEX is upfront about who she is and why she had both legs amputated. This is the third installment of her zine for radical crips, perverts, and limbless creatures. It's a zine filled with handwritten thoughts and explanations about the barriers that Hillery faces in her daily life, and clipped articles about crips. The pages are sometimes disconnected from one another but this contributes to the overall journaling writing style. This is a very personal zine that I can't seem to put down: there are so many details of Hillery's life that I find fascinating and I identified with many things she said. ROF does a great job of educating folks about crip life. Sexy times are a big topic in ROF3 and Hillery covers sexy topics such as masturbation and using a strap-on dildo for the first time. Comics are a simple and creative way to convey emotions and situations and ROF3 has comics! Some are drawn by the author and some are by guest artists illustrating their struggles as radical crips and perverts. Also a ROF anthology is soon to be released by Left Bank Books in Seattle, watch for it! [△](#)

Half size, 91 pages
Arrow Archive Location: Physical Health



Let Thy Food Be Thy Medicine
By Sheena (Self Published)
Review by e.war

AN ART ZINE DISGUISED AS A COLOURING book, disguised as a recipe book. Sheena, the author educates us about our bodies by using foods that look like our body parts and then continues on to teach us how that food can help/heal that specific body part. Like the tomato featured on the cover, Sheena says, "the heart has four chambers and is red." She goes on to tell us about how lycopene, present in tomatoes, is food for the heart and blood. The drawings are fun and leave lots of space for you to add your own colour. This zine is best for anyone of any age who eats food and likes bite-sized information. [△](#)

Half sized, 32 pages
Contact: sheenaswirlz@gmail.com
Arrow Archive Location: Food

Witches, Midwives & Nurses

A HISTORY OF WOMEN HEALERS



BARBARA EHRENREICH AND DEIRDRE ENGLISH

"Women have always been healers.... For centuries women were doctors without degrees, barred from books and lectures, learning from each other, and passing on experience from neighbor to neighbor and mother to daughter. They were called "wise women" by the people, witches or charlatans by the authorities."

- *Witches, Midwives and Nurses*

Witches, Midwives and Nurses: A History of Women Healers

By Barbara Ehrenreich and Deirdre English
(Feminist Press 1972)

Reviewed by Allison Parker

LOOKING AT THE RISE OF THE MODERN MEDICAL profession as it relates to capitalism and patriarchy, *Witches, Midwives and Nurses* asks a question: how did women arrive at a position of subservience in medical professions from a former position of leadership?

Throughout the text, the reader learns about how the rise of men in medical authority is a result of the joining of political powers. From the Catholic church to the Carnegie family, male doctors and professional practitioners owe much of their social standing to the direct intervention, influence and support of the ruling elite.

Witch hunts were a response to periods of great social upheaval and mass peasant uprisings, which constituted a threat to feudalism and the ruling social order. Women healers, who worked among the poor, peasant population, were believed to have acquired their "magical" powers from the devil, and thus represented a threat to the stability and influence of the catholic church and its dogma.

Witches argues that the witch hunts were well-organized, legally endorsed executions primarily motivated by an urge to consolidate power and to subvert women's role and leadership within peasant life

and resistance. In this campaign directed against the female peasant population, the doctor was held up as the medical expert. He was placed on a moral and intellectual plane, alongside the clergy, feudal lords, the legal system and god.

Witch hunts did not eliminate the lower-class woman healer, but branded her as superstitious, discrediting her knowledge and planting the seeds of female subservience.

At the end of the 19th century, the Germ Theory of disease was brought forward. The American School, created by John Hopkins, introduced the modern medical education — four years of medical school following four years of college — which of course barred most poor and working class people from the possibility of medical education.

Around this time, America was emerging as the industrial leader of the world, and for the first time, there were sufficient concentrations of corporate wealth to allow for massive, organized philanthropy. Ruling class intervention began with medical reforms.

Foundation money began to pour into medical schools by the millions, with a message: to conform to the John Hopkins model or close. The Carnegie Corporation sent a staff man on a national tour of medical schools to decide which schools would get money. The bigger schools had promise of large foundation grants while the smaller poorer schools, especially those for black people and women, were forced to close.

In 1910, medicine was established once and for all as a branch of higher learning, accessible only through lengthy and expensive university training. It had become a white, male, middle class occupation.

Nursing became the arena for women reformers; the goal was to make nursing an acceptable profession for woman of "good character". The first American nursing schools recruited middle and upper class woman as students. Their nursing emphasized character, not skills. The nurse was simply the ideal lady, transplanted from home to hospital. To the doctor, she brought the wifely virtue of absolute obedience. To the patient, she brought the selfless devotion of a mother.

Nursing was seen as a natural vocation for women. It became a domesticated professional role, like teaching and social work, presented as simple extensions of women's "natural" role.

While I enjoyed this text, I found it quite jumpy and difficult to determine where historical references ended and personal opinions began. I found it interesting how healing — which embodies both caring and curing — has been separated into stereotypes of masculine logic and feminine sensitivity and how this gender based dichotomy still persists today. Lastly, the direct and blatant intervention of power to enforce hierarchical gender and class divisions continues to take place and thus, this text can also be read as a call not only to destroy patriarchy, but the larger power structures which maintain it. △

“The State's rubber stamp makes it impossible to distinguish between a citizenry made ill by the world they live in and that world itself, which views the sickness...as a business challenge holding out the promise of endless profits.”

–Andrèa Dorea, *N'Drèa*:

One Woman's Fight To Die Her Own Way

(Member of Os Cangaceiros who fought to die of cancer on her own terms)

"it's a great day..."



...to be indigenous" -suzanne patles, mi'kmaq warrior